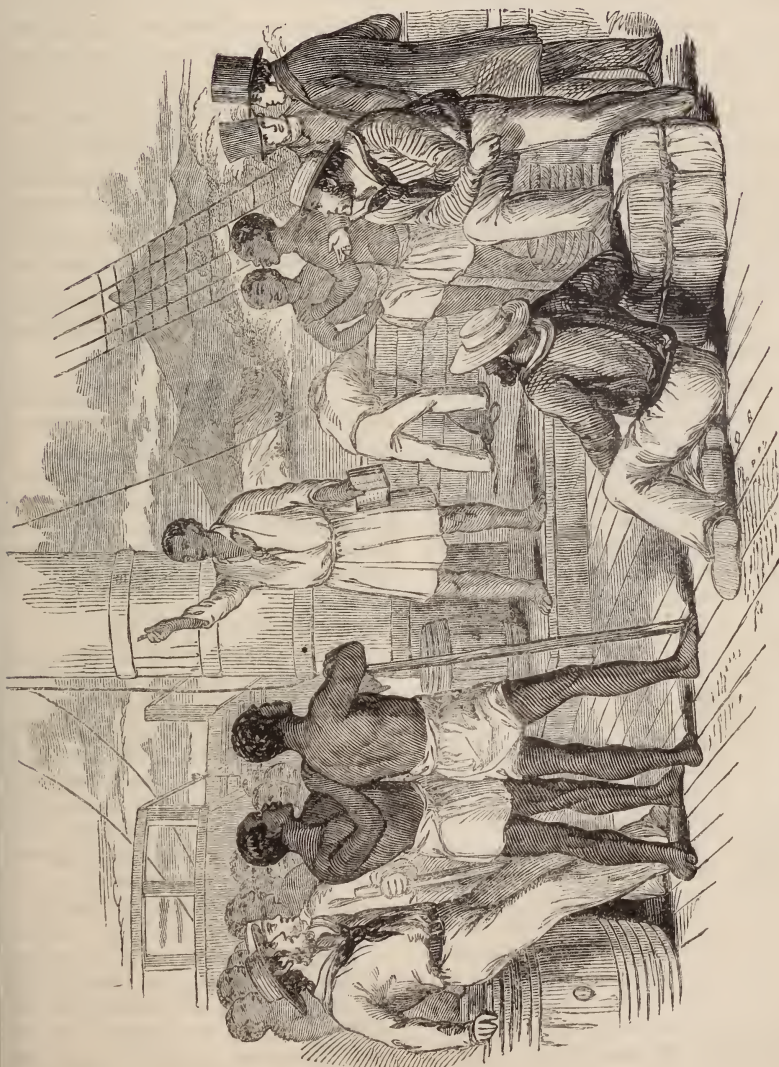


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THE
Missionary Magazine
AND
CHRONICLE.



THE ERAMANGAN ADDRESSING HIS COUNTRYMEN.—(See page 162.)

WESTERN POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS."

IN our number for August, 1850, we inserted a notice of the voyage performed by the Missionary ship to the New Hebrides and New Caledonia, in the autumn of the preceding year.

We have now the pleasure to present a narrative of the highly interesting and important events connected with the last visitation of those groups, in the summer of 1852, communicated in the journal of the Rev. Messrs. Murray and Sunderland, of the Samoan Mission. From the narrative it will be seen that at all the principal islands visited, and which, up to a very recent period, were in the lowest stage of barbarism, considerable numbers of the people have, through the Divine blessing upon the labours of the native evangelists, joyfully received the Gospel; that promising Mission settlements have been formed, places of worship erected, and congregations and schools collected; that darkness and superstition are gradually fading away before the rising beams of the Sun of Righteousness, and that, in a word, the only apparent obstacle to the speedy and thorough evangelization of these interesting islands is the want of European labourers to stimulate and direct the important movement now in progress.

"We sailed from Apia, Upolu," write Messrs. Murray and Sunderland, "on Tuesday, the 29th day of April last, and, after calling at Savaii, stood for the *New Hebrides*."

NOTICE OF PASSENGERS AND CREW.

"We had on board five Teachers, with their wives, from the Hervey Group, and two Teachers from Samoa, unmarried; also four natives of Savage Island, four Eramangans, and four Fatese, who have been in Samoa since last voyage of the *John Williams* to the West, with the exception of three, who have been there for a much longer period. They are now returning to their respective homes, where we trust they will be of some use in aiding us in our operations. They can all read a little, and most of them can read quite fluently and intelligently in the New Testament. They have a considerable acquaintance with the truths of the Gospel, and some of them are decidedly hopeful as regards their spiritual state. So far the end of taking them to Samoa has been answered.

"During our voyage between Samoa and the New Hebrides, John Sands, the cook of the ship, and subsequently George Chambers, were united to the little Church on board.

They had been candidates for some months, and they afford very satisfactory evidence of having undergone a saving change. The ship's company, on the whole, are in a very interesting state. There are only three or four among them who do not manifest concern for the salvation of their souls, and much the greater number are decidedly on the Lord's side."

ARRIVAL AT TANA.

"We could not, as we had intended, make Aneiteum first, owing to unfavourable winds. Instead of this we found ourselves, on the morning of Saturday, the 9th of May, between Tana and Aramanga, and in the evening of the same day we got to anchor in Resolution Bay, *Island of Tana*. The natives were greatly delighted at the return of the vessel. It had been so long absent that they had begun to despair of seeing it again."

FOREIGNERS PROTECTED BY NATIVE TEACHERS.

"They were, however, full of one mournful subject. A principal chief, named Gaskin, had lost his life on board a sandal-wood vessel from Sydney a few months before our visit. The manner in which the chief was

killed is involved in some mystery, but the fact that he met his death on board the said vessel is not disputed even by those most seriously implicated. His death had well nigh led to the murder of four foreigners, belonging to a Hobart Town whaler, then at anchor in the bay, who were on shore at the time the chief was killed. They were made prisoners by the natives, and, from all that appears, they would have lost their lives but for the exertions of our Teachers. The following extracts will be interesting to the friends of missions. The first is from a paper left by the captain with the Teachers.

“ *Barque Eliza, Hobart Town.*

“ While lying in Port Resolution, four of my crew were made prisoners by the natives on the south side going in, and were in great danger of their lives. I believe they would have been killed but for the Missionaries, who used every means to save them. I was obliged to pay nine muskets and twelve pounds of powder for their release. The cause of their keeping my men was, one of their chiefs was killed on board the ——— schooner, the same night.’ &c.

‘ W. J. MANSFIELD,

‘ Master.

‘ *December 9th, 1851.*’

“ The following was written on the fly-leaf and cover of an English Prayer-book:—

“ This book is presented to the Missionaries by me for their kindness to us while prisoners on shore. Peleasara and Opetaid, Missionaries on Tanner’s Island (Tana) were the persons who saved the lives of four of the crew of the barque *Elizabeth*, of Hobart Town, who were taken prisoners while on shore, as Capt. ——— of the ——— schooner, Sydney, killed their king, Gaskin. * * * * * We were condemned to death two separate times, but the Missionaries did all that was in their power to save our lives,’ &c.

‘ F. A. CARTER,

One of the relieved prisoners.’

“ We made full inquiry into the above unhappy affair, and were satisfied the Captain of the vessel on board of which the chief lost his life, is not chargeable with wilful murder, but the particulars are too long for insertion.

REVIVING PROSPECTS AT TANA.

“ With regard to the state of the mission at Tana it is not very easy to speak. The idea that disease and death are in some way

connected with the new religion has taken such a hold of the minds of the people, that they are ever ready to take the alarm. They do not now, as formerly, generally charge the Teachers directly with causing disease and death, but they stumble at the fact, that the *lotu* (profession of Christianity) does not preserve from these. Thus when the Teachers are taken ill, and especially when they die, they are greatly discouraged. And the difficulty in disabusing their minds on this subject is greatly increased by the conduct of wicked foreigners, who do all they can to mislead them, and prejudice them against Missionaries and the Christian religion.

“ There is, however, a good deal for which to be thankful. A considerable impression has been made—a great change has been effected—the door has been fully opened. Our object is now pretty well understood; the lives of the Teachers and their property are perfectly safe; they are very kindly treated, and are gaining upon the confidence and affections of the people. The Sabbath is observed to some extent. It is usual to cook on Saturdays, and refrain from out-door work on the Sabbath. All the above remarks apply only to the immediate neighbourhood of the mission stations. Throughout all the Island besides the reign of darkness continues unbroken. We noticed one interesting change on the present occasion—there was scarcely a war-weapon to be seen, whereas formerly no one was to be seen unarmed.

“ From all we saw and heard at Tana, we were convinced that the way is quite open for missionaries, and we are further convinced that not very much more will be accomplished till missionaries be obtained. The difficulties to be encountered are such that our Teachers are quite unequal to cope with them. An extensive sandal-wood establishment is being formed in Resolution Bay, the influence of which will doubtless be, as far as those about it can accomplish their wishes, *anti-missionary*.

“ We sailed from Tana on Tuesday, the 11th of May, and stood for

ANEITEUM.*

“ Though the distance between this island

* A few quotations relating to this Island, and also to Eramanga, were given in the abstract of the Society’s Report, read at the late Anniversary Meeting, but as they will be new to many readers of the *Missionary Chronicle*, we now re-produce them.

and Tana is only about thirty miles, we did not reach it, owing to unfavourable winds and weather, till the 14th. On that day we anchored at Aniligauhat, the district where our esteemed friend Mr. Geddie is located.

A MORAL REVOLUTION.

“An amazing change has taken place since our last visit. Had there been two or three Missionaries on the island instead of a solitary individual, it would have been very remarkable. As it is, it is pre-eminently so, and appears very conspicuously to be ‘the doing of the Lord.’ Less than three years ago a very slight impression had been made. Some four or five individuals had begun to discover some signs of awakening interest, some indications that the truth was beginning to take hold of their hearts; but the people, as a body, were scarcely a remove from heathenism of the lowest grade. They were living in all the cruel, degrading, and abominable rites and customs of Paganism, ‘hateful and hating one another,’ ‘without God, and without hope in the world.’ Now, in the neighbourhood of all the Mission Stations, four in number, there are a goodly number who have abandoned heathenism, profess themselves Christians, wear such clothing as they can procure, and steadily attend upon the means of grace and instruction. At the principal Station, the Sabbath congregation averages 100. The average attendance at the daily schools is about 80. All are striving with the utmost eagerness to learn to read. About half of those who attend the Schools can read tolerably, and a considerable number quite fluently. They are all pledged to external conformity to the requirements of Christianity. *A Church has been formed*, consisting of 13 members—6 males and 7 females. These were baptized in the forenoon of the Sabbath we were privileged to spend at the island. In the afternoon they were constituted a Christian Church, and the ordinance of the Lord’s Supper was administered to them. It was an occasion of thrilling interest. A number of the crew of the *John Williams*, with Captain Morgan, and our Samoans and Rarotongans, and one native of Savage Island, united with us. It was not only the first time that the sacred ordinance had been administered to the natives of this island, but to the natives of Western Poly-

nesia. Aneiteum and its little Church and its faithful Missionary have thus the honour of leading the way, in the observance of Christian ordinances, among these extended and populous groups of islands. Viewed in this light, the events of that Sabbath appear invested with the deepest interest and importance; and, in the future history of this great division of the Polynesian family, the transactions of the 16th of May, 1852, will occupy a memorable place and be regarded with imperishable interest.

“At Aniligauhat the Christian party form a decided majority, as they do also at Umetch and Ipeki. Ipeki is next in importance to Aniligauhat. It is the place at which the first Teachers were landed in 1841. The state of things at it is nearly as encouraging as at the principal station. Among the Christian party there is a complete change as regards external appearance. Painting their bodies, wearing long hair, and other external marks of heathenism, are now rarely seen. All have some article of clothing, and most are decently covered. They are most anxious to learn to read, but a few have also learned to write tolerably, and many are learning. Mr. and Mrs. Geddie have about eighteen boys and girls who are boarders in their family. These can read and write well. Their progress in reading and writing is somewhat retarded owing to the scarcity of books. All they have in their hands are a spelling book, a doctrinal catechism, twenty-four pages of Scripture extracts, and a few hymns. More books are urgently needed, and will be supplied as soon as practicable. The few they have are valued beyond all price. A case was mentioned that occurred lately strikingly illustrative of this. A family had their house, with all their little property, burned. The loss of the house and property appeared to be nothing thought of. The only thing that seemed to occasion regret was that their *books* were destroyed.

“Mr. Geddie is of opinion that the happy change, now so extensively in progress, is not to be traced *immediately* to his own labours, or those of the Samoan and Rarotongan teachers, but to the influence, example, and efforts of a few of the natives themselves. Of these there are six, who go out as evangelists, and instruct and persuade their fellow-countrymen to be reconciled to God.

They have clear views of the plan of salvation; they have warm hearts; they are examples of what they teach, and they give themselves with great zeal to the work of seeking the salvation of their countrymen. Of these, Waihit, the principal, has been most extensively useful. He was a distinguished character in former days. He was regarded as Governor of the Sea, and had, as was believed, the stormy element under his control. When the island was last visited, less than three years ago, he was a fierce and cruel savage. How amazing the change! What hath God wrought!

"It was not to be expected that so great a change would be effected without the occurrence of much of a trying and painful character. In this respect the Aneiteum Mission forms no exception to the general history of Missionary undertakings.

A PROVIDENTIAL DELIVERANCE.

"One of the most serious occurrences in its history, was an attempt to burn the Mission premises, and with them Mr. Geddie and family. This took place on the 24th November, 1850. A party of heathen natives proceeded to Mr. G.'s house during the night, and set it on fire while himself and all his family were in bed. Providentially Mrs. G. had been unable that night to sleep. Her attention was first aroused by the noise of something burning, and the smell of fire. She alarmed her husband, who on proceeding to the part of the house whence the smell came found it on fire. Happily there was little or no wind, and the fire had not proceeded far, so it was soon got under by the assistance of the friendly natives. On the following night an attempt was made to burn the Chapel. The Christians, however, were keeping watch, and they gave chase to the incendiaries. The former were greatly excited about the affair. They found out who were the guilty parties, but were prevented by Mr. Geddie from inflicting any punishment upon them. They insisted, however, upon a public meeting being held with the heathen party, that they might, if possible, prevent the recurrence of such deeds. The meeting was held, and was attended with the happiest effects, for the heathen were made thoroughly ashamed, and the respective strength of the two parties was ascertained.

A YOUTHFUL MARTYR.

"In the month of December of the same year, another melancholy occurrence took place. A young man fell a martyr to the cause of Christianity. A district named Anauanse, about seven or eight miles from Aniligauhah, is still wholly heathen. In that district the influence of the foreigners is greater than on any other part of the island, and the natives are bitterly opposed to Christianity, because on its account the foreigners from whom they obtain supplies of tobacco, &c., threaten to leave them. On the 8th of December, 1850, messengers were sent from this place to Ipeki, with an invitation to certain parties belonging to the *lotu* to come and pay a friendly visit and exchange property. The two districts had been for some time on visiting terms, so the invitation was accepted without suspicion. Five young men accompanied the messengers, taking with them a pig to present to those they went to visit. When they reached Anauanse, they went direct to the house of a man to whom some of the party were related. The owner of the house was out of the way—perhaps designedly so. It was speedily surrounded by armed men. The strangers saw that evil was determined against them, and rushed out of the house. Three of them ran into the bush and escaped. The other two ran towards the sea. One of them was overtaken and wounded. When the other, who was related to him, saw this, he returned, seized his wounded companion in his arms, and said to the murderers, 'Kill me also.' This they would not do, as he was connected with some of themselves, but they killed the other poor young man in his arms. When he was dead, the survivor said, 'Now you have killed him, give me a canoe that I may take his body away and bury it.' At this they scoffed, and took away the body and baked it. A part of it was sent to the heathen party in Mr. G.'s neighbourhood by their friends at Anauanse. Thus fell the first Christian martyr on Aneiteum by the hands of his own deluded and ferocious countrymen. His name was Waievai. He was a young man, about eighteen years of age. He had learned to read fluently, was well acquainted with the way of salvation, and was very well behaved. The savages who took his life came upon him suddenly, and the

manner of his death was such that there was little opportunity for him to say much, or for what he did say to be preserved. All that is remembered is the following: 'If you kill me for the sake of the Word of God, you will receive the reward of your wickedness in another world.'

ERAMANGA.

"We anchored in Dillon's Bay about noon on Saturday the 22nd May. As we approached the anchorage we saw numbers of natives on the neighbouring heights, some of whom shouted and beckoned to us. Some swam off to us, and came on board without hesitation. We were sorry to learn from them that the tribes in the immediate neighbourhood of the bay were in a state of hostility, but in the afternoon we ventured on shore. We landed near the spot where Williams fell. We made our way towards the memorable stream by the side of which Harris was killed and Williams attacked. It is a beautiful place. The stream is about 18 or 20 feet broad, and so deep that a boat might pull up it for some distance. It flows through a valley of considerable breadth, with a high ridge of mountains on either side. We were all charmed with the beauty of the scenery.

A TOUCHING SCENE.

"We returned on board, and there a very touching scene was witnessed. (See *engraving*.) Mana, one of the Eramangans who had been to Samoa, was standing with his New Testament in his hand, surrounded by a group of his countrymen, who were listening with wondering interest while he read and talked to them about Jesus. He was reading about his advent in the flesh, and pointing to his hands and feet to convey an idea of his crucifixion, and to heaven to indicate the place where he now is. Oh, when shall the mystery of the Cross be indeed unfolded to the poor degraded sons of Eramanga, and His blood made efficacious to the taking away of their sins!

OPENINGS FOR THE GOSPEL.

"Notwithstanding the unpromising appearances that met us on our first arrival, we succeeded in accomplishing the important object of our visit. We sent a messenger on Saturday to the principal chief in the bay, requesting him to come to us on board the vessel. Early on Monday morning he came

round the bay opposite the ship. He had a large number of attendants, perhaps not less than one hundred. He sent a messenger on board to request us to send in a boat for him. The sea was very high, a strong wind having been blowing into the bay all the night, and a very heavy surf was breaking all round the beach, so that a boat could not go close in. We went as near as it was safe to do, and after some difficulty managed to induce the chief to swim off to us to the boat; the chief of Punkar also swam out to us. Punkar is the name of the part of the bay where Williams was killed. Having got the two chiefs into the boat, we returned to the ship. We explained fully to them our object. This we could do in a very satisfactory manner through the natives that had been to Samoa. Having done this, they were asked whether they wished teachers to live among them; whether they would protect them, furnish them with food, assist them in getting a house, &c.; to all which inquiries they replied satisfactorily. The principal chief, when further interrogated as to the probable safety of the teachers, in the event of our leaving them, pointed to a lad, his nephew, but regarded in the light of a son, and asked if it was likely that they would injure the teachers when his son was going with us; for it had been previously arranged that the lad should go with us to Samoa. We were satisfied that he was sincere, and would do his best to fulfil his engagement.

"With thankful hearts we made arrangements for landing two Teachers, with their wives, natives of the Hervey Group. They are just such men as we should have chosen for the arduous and hazardous, but honourable post; and it was their own chosen field. We thought it well for them to spend a night on shore before landing their wives and property. Accordingly they were landed towards evening. It was a deeply interesting sight to see them receive apparently so cordial a welcome from the Eramangans, large numbers of whom escorted them along the beach towards the place where they were to spend the night.

"From what had already taken place, we anticipated, on the return of the Teachers, a good report, and our anticipations were fully realized. On the morning of Tuesday the

25th, we went in with the boat, and found that they had been very kindly treated, and that they were fully satisfied as to the propriety of remaining. Kauiani came on board with them to beg that a *Missionary* or Teachers might be brought to live with him when the vessel returns. The other chief also expressed a wish for a *Missionary*. This he did spontaneously. Thus there is a voice from Eramanga!—from Dillon's Bay!—from the very spot where *Williams fell!* Surely that voice will not fall unheeded on the ears of British Christians!

The arrangements for landing the Teachers being completed, we proceeded with them towards the shore. All,—men, women, and children,—appeared greatly pleased, and gave us a most encouraging welcome. Kauiani brought a young man belonging to his family to go with us to Samoa, agreeably to a promise he made to us the day before. We had many urgent applications from parties to go with us, so urgent that it was quite painful to decline them. We selected four, so that we had a party of six Eramangans to take to Samoa. Joe, one of the former party, returned to be further instructed in the Institution at Mālna.

Our success in introducing the Teachers we attribute mainly, under God, to the influence and assistance of those who have been to Samoa. It is very unlikely that we should have succeeded without them. Mana, one of those whom we left with the Teachers, is a very interesting lad. After it had been arranged that he and the Teachers should remain, a conversation was overheard between him and Paulo, a savage Islander, who was with us on board, to the following effect: Paulo was reminding him of the advantages he had enjoyed in Samoa, and encouraging and admonishing him to be courageous and steadfast, in view of his remaining among his barbarous countrymen. Mana replied to the effect,—that it would be all well. If they were called to suffer (to die), it would be according to the will of God, and in His cause, and that that would be good. Paulo and he have frequently had similar conversations during the voyage.

We weighed anchor about 2 o'clock, p.m., on Tuesday, the 25th of May, and stood for

FATE, OR SANDWICH ISLAND.

On the following day we reached this Island, and anchored in a bay near to Olokolo, the Mission Station, about mid-afternoon. The natives appeared greatly pleased at the return of the vessel, and they were especially delighted to see their own countrymen who had returned with us from Samoa.

GROWING ENCOURAGEMENTS.

We learned with grateful satisfaction that the Teachers were well and prospering in their work. These, Setefaud and Joane, were soon on board, and confirmed the reports of the natives. Joane's wife had died since last voyage. We had heard of her death in Samoa. Setefaud's wife died several years ago.

We were greatly relieved to find that the Teachers had been enabled to maintain their ground, that they had been favoured with a large measure of health, that they had been kindly treated by the natives, and that there were unmistakeable signs that the Gospel has taken some considerable hold, especially in the immediate neighbourhood of the Mission Station. There, while war, cannibalism, murder, and other heathen abominations have encompassed it all around, peace has obtained, the more gross practices of heathenism have been discontinued, and a very encouraging measure of attention has been given to the public services. The average attendance on Sabbath mornings at the principal station has been about 100; in the evenings it has been somewhat smaller. There have occasionally been much larger congregations, sometimes exceeding 200, but the average has been about as above. A monthly *Missionary Prayer Meeting* has been regularly maintained, the average attendance at which has been about 50. The Sabbath is very generally observed in the neighbourhood of the Mission Station, and some have worship in their families, and a few observe secret prayer.

A chapel was erected in 1849. It was finished in October of that year. It is built after the manner of Samoan houses, and enclosed with reeds. It holds about 150. The teachers have visited, more or less regularly, two or three out-stations, especially Pango and Olotapu, places formerly occupied by Teachers, and at which some impression has been made. At Pango as many as 200 pro-

fess to be *lotu*, and a congregation, averaging 100, assemble when the Teachers visit it, which is almost every Sabbath.

REPUTED FEROCITY OF THE NATIVES.

"Such reports have gone abroad of the ferocity and treachery of the natives that scarcely any foreigners now visit the island. These reports are not without foundation. There is a change now, however, in the views and feelings of the natives towards foreigners. This is partly to be attributed to the labours of the Teachers, and partly to the visits of *men-of-war*. Her British Majesty's ship *Fly*, Capt. Oliver, visited the island in May, 1850, and the *Havannah*, Capt. Erskine, in September of the same year. Both these gentlemen treated the Teachers very kindly, and acted in such a manner towards the natives as produced a very favourable impression. Two boats' crews, who went on shore to trade at Olotapu in June '50, were in great danger, perhaps unknown to themselves. They were saved by a Christian chief, named Talipoa, and a party who sided with him. It is not safe yet for foreigners to put themselves in the power of the natives, though it is less hazardous than formerly.

"*Infanticide*, and other revolting heathen practices, still exist among those who have not joined the *lotu*. In December, 1849, the Teachers heard of a child being put to death, which was the *fourth* of the *same* mother that had been destroyed. In September, 1850, Pomare, the chief with whom the Teachers live, succeeded in saving a woman and her daughter from being buried alive. Taliatau, an important man, joined the *lotu* in May, 1851. He had been a sacred character, and had exerted a great influence for evil. He has put up a house beside that of the Teachers, attends to the outward requirements of Christianity, and stands aloof from heathen practices.

CHANGE OF TEACHERS.

"After making ourselves as fully acquainted as we could with the state of the Mission, we resolved to take Suato with us to Samoa, in accordance with his own wish, and to remove Setafano, who has been on the island since the commencement of the Mission, to the large harbour, which, it will be recollected, we were obliged to abandon last voyage. We put Tauri, from the Hervey

Islands, in the place of Setefano at Olokolo, in conjunction with Joane. Suato is the Samoan we found on the island, on our first visit to it in 1845. He is one of a party of Samoans and Yongans, who were drifted down here many years ago. He has been of great service to the Mission, but the time we think has now come when he may be advantageously removed.

THE CHIEF'S RETURN.

"Having finished our business at Olokolo, we sailed about mid-day on Thursday, the 27th May, for the large harbour, now called 'Havannah Harbour.' It was so named by Capt. Erskine, after the ship under his command. We were abreast of the harbour on the following morning. The wind would not allow us to proceed to the usual anchorage, so we sought and found a place in which to anchor near the mouth of the bay. The usual anchorage is five or six miles down the bay. As we had with us Togatulu, who is chief of a large part of the bay, returning, after an absence of nearly three years, our arrival was an event of no common interest. He had been absent so long beyond the time expected that the people had concluded he must be dead, so their joy at seeing him return in safety was all the greater. As the different parties, who came off to the vessel, caught sight of him, they gave the most hearty expressions to their joyful surprise by shouting, laughing, and talking. We took the chief, Talua, his brother, and the Teacher, with their property to *Sema*, the part of the bay to which he belongs, in our boats. The bay is eight or nine miles deep, and *Sema* is something more than half way down, so we had a long pull under a burning sun. We found a large company assembled to welcome the return of the chief. When we reached the shore they set up a loud wail, which appeared more like an expression of grief than joy, though it was designed to express the latter. We walked inland to the chief's house, surrounded by crowds of very formidable looking attendants. They were all armed, most of them with long-handled hatchets. These have in a great measure superseded their native clubs. The chief led us direct to his own house—a very large, rude structure, and of singular appearance. It is all hung round, and over in the inside, with the

bones of pigs and fish. The bones are hung perpendicularly from the roof, each single bone with a piece of string. They reach to within about six feet from the ground. The house is about 90 feet by perhaps 30, and, with its multitude of bones, has a very sepulchral aspect. It appears that they are accustomed to preserve the principal bones of all the pigs and fish they eat, and that the more of these they can display the greater the honour they enjoy. The houses of the natives generally are enclosed within high reed fences. They are much superior to those of the Southern Islands, *i.e.*, Tana, Eramanga, &c.

"The people brought a present of mats, yams, and a pig to us. Pigs are their most valued property, so that to give a pig is the strongest expression they can give of their satisfaction. We went prepared to deal with them, as in ordinary circumstances they would have been most eager to do. They were so taken up, however, with the return of their chief that business was quite forgotten. The chief conducted himself in a very becoming manner throughout the whole scene. He is a very interesting man, and we cannot

but hope from the way he has acted during his long stay in Samoa, that he will exert a very beneficial influence, if his life be spared. May he be blessed, and made a blessing!

THE WAY PREPARED FOR MISSIONARIES.

"We were all, as on former occasions, captivated with the splendid scenery of this lovely Island. We had fine weather, and saw it to great advantage. As we drew near the entrance of the harbour we were literally regaled with 'spicy breezes' blowing soft from the enchanting scenes we were approaching; but, alas for man! the occupant of these charming scenes, he is indeed vile. The way, however, is being prepared for his renovation. The door is wide open for the introduction of Teachers, and the way will be fully prepared for Missionaries also long before they can be obtained—indeed it is so now in some parts. Ten or twelve Teachers might at once be most advantageously located on this island.

"We sailed from Fate early on the morning of Saturday, the 29th May, and stood for the *New Caledonia Group*."

(*To be Continued.*)

LATEST PARTICULARS FROM THE NEW HEBRIDES.

Upon the return of the *John Williams* from the voyage described in the preceding pages, she visited, in rotation, the Samoan, Society and Hervey Groups, and again reached Samoa in November, whence she proceeded to Sydney, having on board, amongst other passengers, the Rev. A. W. Murray and family, and arrived in that port on the 5th January. In a letter dated a day or two afterwards from Sydney, Mr. Murray gives the following additional information, gleaned on his route, respecting the New Hebrides Mission:—

"We anchored at Aneiteum early on the morning of the 25th December, and on the evening of the same day we again put to sea. We had a very favourable passage on the whole, and anchored in this place on the 5th ult., little more than three weeks from the time of our leaving Samoa.

"We had the happiness to find our worthy friend Mr. Geddie and his family well, and getting on most encouragingly in his work. There has been steady progress up to the present time, and the prospects, not only for Aneiteum, but for the West generally, are

truly cheering. At no former period have we had so much cause to thank God and take courage as we have now. You will probably have heard before this reach you that we have at length succeeded in getting Mr. Inglis to Aneiteum. Mr. Inglis is one of two Missionaries belonging to the Reformed Presbyterian Church of Scotland, about whom Dr. Bates of Glasgow wrote to you several years ago. He is a valuable man—a great acquisition to our Mission in the New Hebrides, and, should his life and health, and those of his wife, who is a very

estimable person, be continued, the happiest results may be anticipated from the combined labours of himself and Mr. Geddie. They are about to add to their other plans for extending their work an institution for training native teachers, with a view to assist in the evangelization of the neighbouring islands. At *Tana* there is no change for the better since our last visit. The state of things at

Eramanga is cheering. The teachers are being treated most kindly, and their work goes on very encouragingly. The natives are still very desirous that foreign Missionaries should speedily be placed among them. The teachers have already prepared a *spelling* book in the Eramanga language. They have sent it to Mr. Geddie to print."

MANGAIA, HERVEY GROUP.

THE Rev. W. Wyatt Gill, who had been appointed to co-operate with the Rev. George Gill in the labours of this important mission, sailed in the *John Williams* on her last voyage from England, and reached his destination on the 1st of March, 1852. In a letter written between two and three months after his arrival, viz., on the 15th of May, Mr. Wyatt Gill gives some interesting details, from which we extract the following:—

"The varied means of instruction and of religious improvement are exceedingly numerous. To all these must be added the care involved in the superintendence of public buildings and general improvements. Amongst the latter may be reckoned the removal of two settlements to healthier localities, and the improvement of the roads connecting all the settlements. In each of these there is a substantial stone chapel. All are filled on the Sabbath; the chapel at Oneroa with perhaps 1500 people, that at Tamarua with 800, and that at Ivirua with 400. The numerous services of the Sabbath are exceedingly well attended; after each preaching service, the people meet in their respective classes for catechetical instruction on the subject of discourse.

"The Sabbath and week-day schools at this settlement are attended by about 500 children and 400 adults. Nearly all the young people above twelve years of age can read the Bible, which happily they can now obtain entire.

"About a month ago, Mr. Gill proposed that the repairs of the chapel at Oneroa should be forthwith commenced. At the instance of the governors, however, it was agreed to defer them until after the celebration of their annual festival in May. The place appointed for the occasion is a large plot of ground in front of Mr. Gill's residence and the chapel. There booths were

erected for the accommodation of the people. The church and class members were to assemble on Wednesday, the 12th of May.

"At eight o'clock we headed a procession of church and class members, to meet those who had assembled at the farther end of the settlement from the inland districts. One long line of procession was now formed, adorned with banners of various kinds. All were neatly dressed, and observed the utmost order and decorum. We proceeded through the settlement to the chapel, where a sermon was preached by Mr. Gill, from Joel ii. 21. After I had read a speech, and several suitable addresses had been delivered by the natives, the Lord's Supper was administered. It was indeed cheering thus to witness the visible results of the preaching of the Gospel in this island. I could hardly realize the fact that most then present had been nurtured in the grossest superstition and the most cruel idolatry. About eleven o'clock we left the chapel, and the feast commenced. A table had been placed under an awning of leaves, where the ladies and ourselves shared in the festivities. Some idea may be formed of the liberality of the people from the fact that 430 pigs, large and small, were killed for that day's feast.

"Yesterday the young people had their festival. At ten o'clock they assembled in the chapel. The building was densely crowded within and without. At least

1600 individuals must have been in the chapel. After Mr. Gill had addressed them, twenty-four children recited portions of scripture and hymns with great accuracy. At twelve o'clock the feast commenced. Afterwards the procession again formed, and marched round the settlement. The people now began to disperse; but it was sun-down before the food was entirely removed by the

visitors to their respective homes. All were delighted with the proceedings of the two days. This festival is one of the rare occasions when all the inhabitants of the island meet. It unquestionably promotes a kindly feeling among all classes of the community, and subserves the higher aims of spiritual improvement."

The account given by Mr. George Gill of the delight and enthusiasm with which the people of Mangaia welcomed the Bibles sent out in the missionary ship, having already appeared in another of the Society's publications, instead of repeating it here, we shall subjoin an extract of a later communication from Mr. G. Gill, describing the eagerness with which the people have sought to possess themselves of the sacred treasure now placed within their reach.

"We have," writes Mr. G., under date 19th October, 1852, "disposed of all our Bibles, in number 1350, allotted for Mangaia, from the first edition brought to this group by the Rev. A. Buzacott in March last. The whole of our portion is now in the hands of the people, and they do indeed rejoice to have the volume of the Sacred Scriptures complete in their own language; nor is it unreasonable to hope that good will be done by the Scriptures being so fully and extensively read by our people. It is a pleasing fact, and one which I have perhaps alluded to in my last communication, that, since the arrival and distribution of the complete volume of Divine truth, many of our hitherto most lawless characters have come and joined themselves to our classes and schools, and have purchased their copies with great willingness, and appear to be seriously impressed with the importance of remembering their Creator. This feature has continued to increase, and at present gives promise of permanency. Hence our energies are stimulated, and we thank God and take courage.

"Our rule in opening the cases of Bibles was to deliver no copy but to those who had paid for it either in money, obtained from their trade with shipping, or in the currency of the Island, viz., fishing-net or arrow-root. We had last May disposed of 300 copies, all of which had been paid for by the natives in

the articles just mentioned, and which since then have been sold again to Tahitian and Californian traders for cash. The season for bark, from which the fishing-net is made, having expired, and the season for the manufacture of arrow-root being still distant, our people sadly complained against the rule which precluded their purchasing without prepayment. Knowing also that in consequence of some of the cases having been packed before the books were perfectly dry, and thereby damaging the books by mildew, we felt constrained to yield to the anxious wish of our people, and to let them have them upon credit. We have taken every necessary precaution to secure the payment, and shall hope that as soon as the season returns in which our people can manufacture their net and arrow-root, every copy sold will be paid for. This we expect will be by June or July, 1853. Those who are not supplied are very eager for copies, and appear very sad when I tell them that there is no prospect of an immediate supply.

"Our prayerful anxiety is, that our people may not only have the Word in their hands, but treasure it up in their hearts, with the teaching of the Holy Spirit, that they may indeed be made wise unto salvation, and realize all those spiritual blessings which our God and Saviour have so graciously promised."

INDIA. GUZERAT.

IN pursuance of the plan adopted by the Missionary brethren in this field of labour, and which has, in fact, been forced upon them from the circumstance of its comprising an exclusively rural and widely scattered population, the Rev. A. Corbold, who joined the Mission in the beginning of 1851, has lately made the tour of a number of the district villages.

The incidents of the tour, and the pleasing anticipations to which they give rise, are thus vividly presented in a communication from Mr. C., under date 24th March ultimo:—

ITINERANT LABOURS.

“In my last I informed you of our arrival in Broach, and the object we had in view. Within a few days after writing we left for this place, where, having met the native teacher from Dewan, we proceeded to that part of the district, where the Talavia Bheels reside, and to the villages which the teacher had frequently visited.

“The Talavias came in considerable numbers to the tent; but they showed no disposition to receive the word,—they listened, but with little or no attention,—they were quite willing to become Christians; but not from any love to the truth, or clear perception that their own religion is opposed to the will of God; but simply with the hope of bettering their temporal condition; this they made no scruple of asserting. A good deal of conversation was held with them, the difference between idolatry and Christianity pointed out, and the value and importance of the Gospel endeavoured to be enforced upon them; but though at present there appears to be no opening amongst them, the good seed may yet germinate, and, by the Spirit’s influence, a rich harvest be gathered from these outcasts.

“In one of the villages we met five cultivators, who appeared to be much interested in the truth—they came several evenings to the tent, and worshipped with us—they had heard the word from the native teacher on a former visit.

“In another village we found a Koli, or Buggut, (spiritual guide)—some months before he had come to Dewan with several others, and listened attentively—we found him walking up to the light he possessed,

and very desirous of further instruction—his wife also is an anxious inquirer; I have seen him several times since. He wishes to be baptized; and I trust ere long to have the pleasure of baptizing both him and his wife.

“After visiting several other villages, but not finding much spirit of hearing amongst the people, we recrossed the Dhardur and reached Jembooseer.

“Jembooseer is a large native town, situated in the midst of a considerable agricultural population, and noted for its extensive banking business. It has a mixed population of Mussulmans and Hindoos. We had not expected to find here many hearers; but in this we were agreeably surprised; for large numbers listened, many came to the bungalow for conversation; some books also were sold amongst them.

“After staying about a fortnight in Jembooseer, we again left it for the district lying between the rivers Mahi and Dhardur; this part of the district had attracted my attention on a former journey as a suitable field for Missionary labour. It is a level piece of country, having the Mahi on the north, the Dhardur on the south, the Gulf of Cambay on the west, and bounded by the Guicomar’s territory on the east; a considerable portion of it is very fertile. It contains a large population; frequently I counted eighteen villages in sight at one time. It is amongst these villages we have been itinerating until the last few days, when we returned to Jembooseer—the weather being now too hot for it to be safe to remain in a tent.

“Many of the villages we found to be large, and all of them thickly populated.

The people generally seemed to be well off, and there was every prospect of an abundant harvest. But darkness covers the land, and gross darkness the people. We found them wholly given up to idolatry; Fukeers and Sadhurs in great numbers, and exercising a most pernicious influence over their votaries. Great numbers had not heard the Gospel before; some few had heard that the Christians had built a village somewhere on the other side of the river, but they knew nothing more about them; some few had heard the truth, and we met with four or five persons who had tracts which had been given them several years before; but, with these exceptions, the Gospel seemed now to be introduced amongst them for the first time. Many, as they listened, were perplexed and bewildered at the strange things which reached their ears—others seemed much struck when the truth of their religion was called in question, and its statements contrasted with those of the Gospel—probably having never before heard the truth of their own religion challenged, and they themselves never having doubted it. Some became angry and reviled, or rose and left in a passion; especially those interested in keeping up the superstitious of the people. Many listened attentively, and came again to hear; others said, 'We are ignorant people, what do we know about God? we cultivate our fields, and do what our Guroo (spiritual guide) teaches us;' others said, 'What is the use of your coming once to us, we are very ignorant, and learn very slowly; we want to hear a little every day; you should build a house and live amongst us, then we could come and hear your word.' Others expressed surprise that they had not heard these things before."

HOPEFUL CASES OF CONVERSION.

"Amongst several pleasing incidents which occurred, I relate the following:—

"At the village of Seagaun there resides a man who is both a Thakor and a Buggut. He possesses almost unbounded influence over the people; the whole village seemed to worship him. While in Jembooseer he came one day to the Bungalow with some Rajpoots to hear what I was teaching. After he had heard something of the Gospel he became very angry, talked very fast, and became greatly excited. After a time he became

somewhat calmer; he said, 'Christ is but a man, and Ram was a man; you believe in one, and I believe in the other; but he would allow no other difference between Christianity and Hindooism.' After some further conversation they rose to depart. They had not left the room many minutes before two of the number came back, and said they wished to purchase some books; they said they knew all the Thakor had said to be false, and that he was angry because he knew if they became Christians he would not retain his influence over them. After again setting before them the leading truths of the Gospel, they left, taking with them two Gospels. In the course of our journeying I visited this village; a large congregation assembled; the Thakor soon made his appearance, and it was sad to see the homage they paid to him. He attempted to interrupt me, and then to attract the people's attention about something else; failing in this, he after a time left. I continued speaking until the heat of the sun became very great, the place where we were not affording much shelter; we removed to a more convenient spot, the people still continued to listen. I continued to address them or reply to their questions. After about two hours, the Thakor again made his appearance, and seated himself near me, saying to the people, 'Why do you listen to this nonsense?' He was now more calm, and discussed with less excitement. After a time he said, "Well, read to us your Shastras;" I did so, and he listened with attention. He would then insist on preparing some food for me, which, after partaking of with a number of his followers, he accompanied me out of the village, inviting me to visit them again soon. I did not meet the two men who had purchased the Gospels, they having gone to another village, but found they had been reading them to the people.

"A few weeks after, I went again to this village. On entering, one of the first persons I met was one of these two men. He seemed very pleased to see me, took my horse, and spread a mat for me to sit upon: soon a goodly number of the people gathered, the Thakor amongst them, who now offered no opposition, but with several others assented to the truth of the Gospel. With the Rajpoot I had some more conversation; I have

also seen him since; he appears to be a sincere inquirer after the truth, and I trust will eventually be brought into the full liberty of the Gospel of Christ.

"Whilst staying at the village of Kavee a Bagdar was deeply impressed with the truth, and received instruction with great willingness. One day, when the native teacher was sitting in his house, talking with him, some of his friends came in; they recognised the teacher, and began to upbraid the Bagdar for allowing a Christian to enter his house, and desired him to turn him out; but he replied, 'Are not all men brethren? Is not God the Father of us all? caste is nothing.' Finding the man was not to be moved, they left in anger. Another day one of his friends said, 'If you become a Christian, what will you do for a livelihood, as the caste will take all your property?' He said, 'If I love God, he will provide for me.' We left him in a very interesting and encouraging state of mind, and hope ere long to have the pleasure of numbering him amongst the disciples of Jesus.

"At Sarod we met a Rajpoot who, several years before, had received some tracts; the reading of them had been blessed to him; he has abandoned his idols, and appears to have been walking consistently from that time. He has also instructed his wife. I have seen him several times since; he appears intelligent, yet humble, and is very desirous of receiving baptism, with his wife and children. He has already endured much scorn and contempt from his people; but I trust he loves the truth, and will prove a faithful follower of Jesus.

"There are also several others whose consciences have been awakened, and who appear to be in earnest in their inquiries."

CONCLUDING REMARKS.

"Thus God has been pleased to give us much encouragement in this our first visit to the benighted people of this district. We entered it with much fear and trembling, and oftentimes have we been cast down; but the grace of God has been our stay, and his

promises our consolation. Considering the state of the people, we cannot look upon this even as a sowing time, but rather as the ploughing season. There is much work yet to be done. The country is convenient for Missionary labour, and presents a very interesting sphere.

"We intend remaining here for the present; the bungalow affords but slight shelter from the hot winds, but it is better than a tent; we intend returning to Broach for the rains.

"I hope ere long to baptize the Rajpoot and his family, also Umade and his wife; but I wait at present to become better acquainted with them; also, to see how the others walk, and to see what can be done about forming a settlement here, as it will be impossible for them to remain in their villages after publicly professing Christ by baptism. We feel already the desirableness of having a place to which inquirers can freely come, our present position not affording such opportunity. Jembooser presents many advantages, and some facilities, as a place for forming a Mission.

"It is with no ordinary feelings we view the special goodness of God in preserving our health, in keeping us from injury by lawless men, and giving so much promise of success thus early to our efforts; fondly do we cherish the hope that the day is not far distant when we shall have a little band of holy, devoted men and women gathered together here, walking as becometh the Gospel of Christ, and becoming a light in the midst of surrounding darkness. We take it as an earnest of future success, and give glory to him who has wrought it all: looking to him for the grace we need to carry on the work, and for building up believers in his most holy faith.

"May I entreat for these inquirers an interest in your prayers. They are weak, they are surrounded by foes, they have much to endure, and need a large measure of Divine assistance. The effectual fervent prayer of the righteous availeth much."

CUDDAPAH.

INDIAN VILLAGES WELCOMING THE MESSENGERS OF MERCY.

For some time past a remarkable spirit of inquiry has been awakened among the natives residing at the out-stations connected with this field of labour. The movement has not been restricted to one or two localities, but in numerous villages under the influence of the Rev. Edward Porter and his valuable native assistants, the people have almost simultaneously abandoned idolatry, eagerly sought for Christian instruction, and, in not a few instances, embraced the truth as it is in Jesus. In a communication, dated February ult., Mr. Porter gives the following details regarding these interesting events:—

FRUITS OF NATIVE AGENCY.

“In the course of the last twelve months I have had the pleasure of baptizing fifty-one adults and seven children; a greater increase than has been recorded in any previous year. Most of the adults are connected with our out-stations, and are the fruits partly of the labours of our Catechists and of the distribution of the Sacred Scriptures and tracts in the district.

“Thirty-two of the above number reside at Ubdalapurum, a village about sixty miles distant from Cuddapah. They are weavers by trade, and in poor circumstances, but appear truly desirous of serving the Lord. In February last I visited them, the elders came to my tent, and besought me very earnestly to send them a schoolmaster who would show them the way of salvation, and instruct their children in the doctrines of the Christian religion. I promised them, if they renounced all idol worship, I would send them a Teacher immediately. I left one of our readers for a few days with them to see if they would perform their word. He returned, telling me that they had delivered up the idol, and consented to give up the temple for a schoolroom. I accordingly sent a Christian schoolmaster, who has been with them ever since, and has given me an encouraging report of his labours. About twenty children attend the school, and are making encouraging progress in their learning. About sixty regularly attend Divine service twice on the Sabbath day, and as the congregation is increasing we intend building a chapel for their use during the course of this year. The idol temple is far too small for the number who attend Divine service.”

A RURAL TEMPLE.

“In the month of December I visited this interesting station, and met with a cordial reception from the new converts. I arrived on Saturday, the 18th December. My little tent was pitched near their houses, under the shade of two trees. Many of the inquirers visited me in the course of the day, and I was glad to find that some of them had a correct knowledge of the leading doctrines and facts of Christianity. They appear a very simple-minded people, and I believe, from their hearts, they have renounced idolatry with all its abominations. They obtain their living chiefly by weaving and making thread, some of which I bought of them. It is some of the best I have seen in this part of India. On Sabbath day, the 19th of December, we held Divine service at 11 o'clock. Our chapel on this occasion consisted of part of my tent turned up, and a temporary booth, consisting of poles and native cloths for a covering, and at the end we had the advantage of the shade of a beautiful tree. My wash-hand-stand, with a box and a cushion, served as a pulpit, and some mats and cloths spread on the ground served as seats for our humble congregation. In this rural temple about 100 persons assembled to hear the Word of Life. We commenced the service by prayer and singing. After the reading of the Scriptures, our senior Catechist prayed. We then sang a hymn, and I preached from 1 Peter ii. 6, ‘Behold I lay in Zion a chief corner stone, cleft and precious,’ from which I endeavoured to show, the glory, dignity, preciousness, and strength of that sure foundation on which the true church of God is built in all ages, and exhorted all present to build their hope of

salvation on the merits and righteousness of the Lord Jesus. After the service twenty-five converts presented themselves for Christian baptism. I put to them several questions relative to the meaning of that important ordinance which they were about to receive, to which they gave suitable answers. I then baptized them in the name of the Holy Trinity, offering a short prayer for the Spirit's influence to rest upon every one who had thus confessed their faith in Christ for salvation. In the afternoon the children of the school assembled under the tent for examination. A good number of adults were present also, and listened to the instructions communicated. The children exhibited a pleasing amount of Christian knowledge, and some of the adults also. In the evening we assembled again for Divine worship, in number about sixty. Joseph Mason preached on the duty of the baptized. 'As many of you as have been baptized into Christ.' After the sermon I baptized seven more adult converts. We sung and prayed, and then concluded one of the most interesting Sabbaths I have spent in this heathen land. May the little church planted by Divine grace in this wilderness prove a temple for His praise, and a vineyard of His own right hand planting."

ADDITIONAL CONVERTS TO THE TRUTH.

"Three of the number are connected with another of our out-stations, Pageedalah, a village forty miles north-west of Cuddapah, where, in accordance with the earnest request of the people, a Christian school has been established, and Divine service regularly performed on the Sabbath day. The attendance is about fifty adults and children, and at the school about sixteen children. Three adults in connection with this station were baptized last year, and I am happy to say that they continue steadfast in their profession, and manifest increasing desire to promote the spread of Christianity in their neighbourhood. They have assisted in the erection of a new school-room, which is now finished, and measures in length 34 feet by 12. It is used as a school-room in the week days, and for Divine service on the Sabbath day. There are now ten adult candidates for baptism in connection with this station. In the neighbouring villages of Gopalpully and Kummerrapully there are many serious inquirers, some of whom I

had the pleasure of visiting in February last and was much pleased with their conversation and the amount of Christian knowledge which they had gained from our tracts and Scriptures. There is evidently far less prejudice in favour of idolatry, and more readiness to hear the word of God in this part of the Zillah than in any other part of India I have visited. Besides the schoolmaster, one of our Catechists has spent upwards of two months of the past year in instructing the adults and preaching the word of God to the inquirers in this neighbourhood.

"Eight of the baptized persons are connected with Manspully, another of our out-stations, six miles east of Cuddapah. During the flood in October last, the greater part of their houses, and part of the school-room materials, were washed away by the overflow of the river Pennar, and the poor people were left almost houseless. On this account, and partly from a desire of living near to Cuddapah, they have removed their residence to a good elevated spot, about three miles from Cuddapah, on the road to Sidhout. They are now building a new village, to be called Bethany, and hope, in another two months, to have it finished. I have given them some assistance, through the kindness of Christian friends, and should be very glad to give them more if I were able. We are about to build a large school-room, for the benefit of their children, for which we have received a donation from kind friends in England. The new convert, Mark, mentioned in last year's report, is connected with this village, and has manifested commendable zeal in seeking to bring others to a knowledge of Christ. He is in the habit of assembling the people every evening, for the purpose of reading the sacred Scriptures and prayer, and the converts appear to look up to him with confidence and respect. There are now five more adult candidates for baptism in connection with this station, who we hope will shortly be added to our Christian society.

"Five of the new converts are connected with Patu Cuddapah, a village about a mile from this station. They are chiefly engaged in farming and weaving, and generally attend our services on the Sabbath. One Gooroo from this village delivered up his brass idols in the month of July last, and is now a can-

didate for Christian baptism. I have established a school in this village for the benefit of the children of the converts. About sixteen children are in regular attendance. One of our catechists is accustomed to visit this station two or three times a week, and instructs the converts in the doctrines and precepts of the Christian faith.

“At Cherlopelly, one of our catechists, Venketreddy, has laboured during five months, and I am happy to report that at present there appears a great desire to hear the word of life. Many who formerly despised the catechist now come to him daily to hear the truth, and acknowledge that the Christian religion is the only true one. One inquirer, from a distant village, has put himself under the instruction of the catechist, and the farmer, and his wife, with their children, referred to in former reports, are still regular in their attendance on Divine service on the Sabbath. In the neighbourhood of Muddunpilly there are some encouraging tokens for good. Persons frequently come to the Bungalow for

tracts and conversation on religious subjects, and there are some serious inquirers in the adjacent villages. At one village the people were influenced by the catechist's instructions so far as to desist from building an idol temple in their village, and said they should be glad if we could establish a school for their children. At the village of Kummurpully, where the people, two years ago, were bitterly opposed to Christian instruction, and hooted and abused our catechists when they entered their village, they are now somewhat reconciled, occasionally come to the chapel on Sabbath days, and are always willing to hear the catechist when he visits them. Some of the poor women told our catechist that their husbands would beat them if they went to hear the Padre preach, but they would like to come if they had their own way.

“There are now three more villages in the north-west of the district, where the people are earnestly desirous of Christian instruction.”

TREVANDRUM.

WE have the pleasure to give insertion to the following communication from Mrs. Cox, the wife of the Rev. John Cox, of the Trevandrum Mission, representing the hopeful state of the Native Girls' School under her charge, and its growing claims upon the kind sympathy and support of the friends of female education.

“A few weeks after my return from England, I recommenced my Native Girls' Boarding-school: some of the pupils, who, during my absence, have been learning in the village schools, gladly came back, and with them a few others. So many applied for admission that we now see with much pleasure that the great prejudice which we found on our first coming to this Mission existed against female education has passed away; so strong was this feeling twelve years ago, that when I visited the villages with Mr. Cox, and made inquiries after the health of their families, they were displeased, and said my only motive was to take off their daughters to England! The readers from those places now inform me that the opinion of these poor villagers is quite changed—not only have they known me go to England without carrying away one of their children, but they have living among them several excellent young women who were educated

in this school (some of them married to readers); thus they see the benefits derived from early instruction, and the consequence is a great desire for their daughters to enjoy the same privilege; but I regret to say we have only subscriptions for twelve girls.

“Before going to England the funds of the school were more than adequate to the expenditure, therefore, during my stay there, I made no efforts to gain subscriptions for that particular object; but now I shall feel extremely thankful for any assistance; it only costs three pounds a year to clothe, feed, and instruct one girl.

“It is very distressing to turn away these little applicants for Christian instruction, and I earnestly entreat my kind English friends to aid me with subscriptions, as the funds at my disposal are far too small to meet this increasing desire for female education.

“SARAH DOWNING COX.

“*Trevandrum, Nov. 4th, 1852.*”

SOUTH AFRICA. PACALTSDORP.

A STONE OF REMEMBRANCE.

WHILE, for the space of two years and upwards, the eastern districts of the Cape Colony have suffered from the miseries of war, by which valuable Mission stations have been broken up, and the native churches and congregations dispersed, it is a subject for joy and thankfulness that, in many of the fields of labour more remote from the scene of conflict, our Missionary brethren have been permitted to prosecute their work, not only without disturbance, but with an encouraging amount of success. Among the stations thus favoured is Pacaltsdorp, and the retrospect of the Lord's mercies on its behalf is presented by the Missionary in a pleasing point of view.

In a communication, dated 8th March ultimo, the Rev. T. Atkinson writes:—

“It may not be uninteresting to yourself and the Directors to hear, that we held a commemoration service at this station, on the 4th inst.; it being forty years on that day since the Rev. John Campbell first visited this spot—then Hooge Kraal. It was a memorable day for this place, and I was unwilling that it should pass by unnoticed. It is more usual, I am aware, to celebrate a fiftieth anniversary as the jubilee of any remarkable event; but if I waited for that, very many of those who are now here would have left this world; and I myself might be among that number, or be no longer at this station. And as the period of *forty* years is a remarkable one in Scripture, I thought it would be right to take a retrospect of the forty years during which this station has been favoured with the light of the Gospel. We held a public service in the forenoon, which was well attended, though many of our men are absent on journeys. I gave an account of Mr. Campbell's visit, as recorded in his Book of Travels, (first journey under date of March 4th, 1813,) and then delivered an address, founded on part of Deut. ii. 7, ‘These forty years the Lord thy God hath been with thee,’—and illustrated by the following particulars:—God has visited you with the word of salvation—He has provided you from time to time with faithful instructors, ministers, and teachers. He has brought many of you to the enjoyment of the blessings of salvation. He has blessed you

with many temporal benefits. In conclusion, it was asked, with what feelings should we look back upon these forty years? 1. We must ‘well remember’ all these things, Deut. viii. 1—3, and iv. 9. 2. We ought, certainly, to be thankful to God, and to give proof of it. 3. What use have we made of all our privileges? 4. What shall we say to those who still continue impenitent? “Forty years long was I grieved with this generation,” &c. Ps. xc. 10, 11, and Matt. xi. 20—24. Among those who were present on this occasion was an aged woman, the first convert baptized by Mr. Pacalt, and several others whom he received into church-fellowship. In the evening I walked to the little hill referred to by Mr. Campbell, on which he stood to take a view of the place, and could not but think, how very different must this place have *then* looked! No church, or school-house, or indeed houses of any kind; no gardens or trees; nothing but a few miserable huts. And now, by the blessing of God on the labours of his servants, we see a substantial place of worship, and school-houses, gardens filled with fruit-trees, maize, &c., &c. And instead of a few ignorant and miserable people, a decent and orderly community; and what is more important than all—many of the people believing in the Lord Jesus Christ, and walking in the way to heaven. I tried to realize the thoughts and feelings of the various individuals who were concerned in the transactions of the day we

had been celebrating. The joy of the people—perhaps in many somewhat vague—that they were soon to have a Missionary among them; and more especially, the sacred satisfaction which the benevolent John Campbell must have felt when he retired that night to his wagon, on the reflection, that he had been permitted to bring the glad tidings of salvation to the poor pagans at this kraal, and to diffuse so much joy among them by being able to promise them a faithful Missionary. And then, doubtless, he would indulge cheerful hopes as to the future; as indeed he did, when he wrote—‘I trust this is a people prepared of the Lord to receive the gift of eternal life through Jesus Christ our Lord.’ He was permitted to return after a few years, and see much of the happy re-

sults of his visit. He was spared to hear of much more; and I doubt not that he has met many in heaven, and will yet meet with many more, who have been redeemed unto God from among men on this little spot of earth.

“We held our usual service in the evening, which was also well attended; and I referred again to the subject of our contemplation in an address on Luke i. 68; and the day was closed by holding our church-meeting. It was our usual time for this meeting; and I felt a peculiar satisfaction that we were permitted to assemble as a church at the close of this memorable day. May the various exercises of the day be followed with an abiding and effectual blessing from on high!”

ARRIVALS IN ENGLAND.

Rev. J. H. Parker, and family, accompanied by Mrs. Mullens and Mrs. Glen, per *Nile* from Calcutta, April 25th.

Rev. J. H. Hughes, and family, per *Cressy*, from Demerara, May 11th.

Mrs. Wheeler, and children, per *Packet*, from Jamaica, about the middle of May.

Rev. B. Rice, (of Bangalore,) Mrs. Rice, and family, per *Trafalgar*, from Madras, June 14th.

Rev. Wm. Gill, (of Rarotonga,) and Mrs. Gill, per *Waterloo*, from Sydney, June 16th.

ARRIVALS ABROAD.

Rev. L. Valett, and Mrs. Valett, at Bellary, East Indies, January 10th.

Rev. M. A. Sherring, at Benares, East Indies, February 12th.

Rev. W. Harbutt, and family, at Sydney, en route for the Samoan Islands, January 1st.

Rev. Wm. Hillyer, in Jamaica, January 8th; followed March 4th by Mrs. Hillyer, accompanied by Mrs. Alloway and children.

Rev. H. B. Ingram, and Mrs. Ingram, in Berbice, March 23rd.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

For Mrs. Muirhead's School, Shanghai. To the Stoneway Ladies' Missionary Working Society, Bridgnorth—For a Box of Useful and Fancy Articles.

For Mrs. Young, Amoy. To a Friend—For a Box of Articles for Sale for the School, value £5.

For Mrs. Sewell, Bangalore. To the Paddington

Chapel Ladies' Missionary Association—For a Box of Useful Articles, value £21.

For the Baroda Mission. To the Young Ladies' Missionary Working Society, Henley-on-Thames—For a Box of Useful and Fancy Articles, value £20.

For Mrs. Corbold, Baroda. To Friends at Bunyan Meeting, Bedford—For a Box of Useful Articles.

For the Benares Mission. To the Ladies of Argyle-square Church Working Society, Edinburgh—For a Case of Useful Articles, value £20.

For Rev. R. Sargent, Bangalore. To the Kingsland Chapel Auxiliary Society—For a Case of Useful Articles, value £30.

For Mrs. Johnston, Vizagapatam. To the Young Ladies of Miss Murphy's School, Wexford—For a Box of Useful Articles.

For Rev. J. and Mrs. Abbs, Pareychaley. To the Ladies of Horton-lane Chapel, Bradford, per Mrs. Glyde—For a Case of Useful and Fancy Articles, value £42. To the Juvenile Working Party, Wandsworth, per Miss Scrutton—For a Box of Clothing.

For Rev. W. Harbutt, Samoa. To the Ladies of Argyle-square Church Working Society, Edinburgh—For a Box of Clothing.

For Rev. G. Gill, Mangaia. To the Committee of the British and Foreign School Society—For a Box of School Materials, value £5.

For Rev. W. Elliott, Cape of Good Hope. To the Bromley Missionary Working Society—For a Box of Clothing and Useful Articles, value £7 10s.

For Rev. R. Birt, Peulton. To the Queen-street Missionary Working Party, Chester—For a Bale of Clothing. To Friends at Weston-super-Mare, per Mrs. Griffiths—For a Box of Clothing. To the Misses Burrup, Brighton—For a Box of Clothing.

For Rev. T. D. Philip, Hankey. To the Ladies of the Missionary Sewing Society, Darwin—For a Valuable Box of Books, Maps, Cotton, and Print Goods.

For Rev. James Read, Kat River. To Miss Bulley and Friends, at Sidbury—For a Box of Clothing, Books, and other Useful Articles. To Friends at Launceston, per Mrs. Syms—For a Box of Clothing.

For Rev. R. B. Taylor, Cradock. To the Committee of the British and Foreign School Society—For a Box of School Materials, value £3.

For Rev. T. H. Clark, Jamaica. To Friends at Commercial-street Chapel, Northampton, per Mrs. Prust—For a Box of Useful and Ornamental Articles, value £20.

For Rev. J. Andrews, Jamaica. To the Juvenile Missionary Working Association, Norwood—For a Box of Clothing and Useful Articles.

For Rev. W. J. Gardner, Jamaica. To Mrs. Aston, Bedford—For a Case of Clothing and Useful Articles for the benefit of the School, value £20.

For Rev. E. A. Wallbridge, Demerara. To the Committee of the British and Foreign School Society—For Two Boxes of Maps and School Materials, value £10.

For Rev. C. Rattray, Demerara. To ditto, ditto—For a Box of School Materials, value £5.

For Rev. J. Foreman, Berbice. To ditto, ditto—For a Parcel of School Materials, value £3.

To Mrs. Nicholls, Upper Cam, for a Parcel of Pens, Pencils, &c.; to Mr. E. Perkins, Bromsgrove, for Two Casks of Nails; to the Oundle Juvenile Missionary Society, for Two Boxes of Needle Work, &c.; to Mrs. Howard, for a Parcel of Children's Socks, &c.

To Rev. J. Bakewell, Notting-hill; to F. W. Cobb, Esq., Margate; to Mrs. Covell, Peckham; to John Smith, Esq., Norton Mills, near Bingley; to Mrs. Hailes, Merton; to Mr. E. Nash; to H. Rutt, Esq.; to Miss Prout, per Rev. J. Lowndes; to Mr. W. Bennett, Bath; to Mrs. Sanders; to Mrs. Mark Spencer, Coventry; to Mr. Eadowes, Grimmer; to Mrs. Humpage; to Mrs. Bennett; to Mrs. Capper, Upper Clapton; to Mrs. Spang, Mill Hill; for Volumes and Numbers of the Evangelical Magazine, Christian Witness, and other Publications.

MISSIONARY CONTRIBUTIONS.

Anniversary Collections.

May, 1853.

Wright-house Chapel...	4	18	4
Surrey Chapel	135	16	11
Tabernacle	26	6	5
Ezeter Hall	118	6	0
Finsbury Chapel	20	4	11

Missionary Communion.

Stion Chapel	10	1	0
Craven Chapel	8	13	0
Falcon-square Chapel	8	17	5
Surrey Chapel	37	14	6
Islington Chapel	17	3	6
St. Thomas's-square, Hackney	7	9	6
Stockwell Chapel	10	14	0
Kingsland Chapel	10	5	6
Tottenham-court-road Hanover Chapel, Fek- ham	25	6	6
Trevor Chapel, Chelsea	11	10	9
Greenwich Tabernacle	4	5	10
Ecclleston Chapel	10	0	0
Stepney Meeting	5	14	3
Paddington Chapel	14	7	6
New Tabernacle	10	0	0

Collections, 15th May.

	l.	s.	d.
Abney Chapel	17	18	0
Albany-road Chapel	9	15	2
Arbican Chapel	15	0	0
Bethnal-green	15	11	1
Bishopsgate Chapel	7	3	7
Brentford	5	2	9
City-road	32	3	2
Clapham	53	11	2
Clapton	55	3	11
Claremont Chapel	8	15	0
Claylands Chapel	26	0	9
Craven Chapel	45	0	0
Croydon	12	18	0
Deptford	15	0	0
Ecclleston Chapel	30	0	0
Enfield	11	3	4
Enfield Highway	1	8	0
Falcon-square	20	8	2
Fetter-lane	8	0	0
Finchley	13	16	9
Finsbury Chapel	19	6	7
Greenwich, Maze-hill 12	1	8	8
Greenwich-road	8	14	6
Hackney, St. Thomas's square	20	7	8
Old Gravel Pit	46	1	9
Pembury-grove	10	1	10
Haverstock-hill	15	2	0
Higggate	8	5	6
Holywell Mount	15	0	0
Hammersmith, Broad- way	4	18	10
Harley-street, Bow	9	10	0
Holloway	21	12	3
Islington Chapel	25	2	0
Union Chapel	45	0	0
Kensington	34	3	0
Kingsland	35	0	0
Kingston	17	9	0
Lewisham	4	10	0
Maberly Chapel	16	1	1
Marlborough Chapel	11	6	9
Mile End, New Town	6	14	6
Drumstick Chapel	2	6	0
Latimer Chapel	7	10	9
Neckinger-road	13	13	6
New Broad-street	11	2	6
New-court	5	2	6
Norwood	16	12	0
Orange-street	16	0	5
Parish-st., Southark 10	10	0	0
Parish Chapel, Cam- den Town	36	1	9
Platton	4	6	4
Portland Town Chapel 12	1	7	7
Poultry	90	1	10
Putney	7	15	0
Richmond	7	4	7
Robert-street Chapel	11	13	0

	l.	s.	d.
Shadwell, Ebenezer Ch.	6	0	0
Southgate-rd. Chapel	19	4	6
Spa Fields	16	7	5
Stepney	22	2	2
Straford	7	18	7
Sutherland Chapel	11	6	4
Tabernacle	37	8	9
Tooting	9	4	7
Tottenham-court-rd.	18	0	0
Tottenham-court-rd.	10	4	6
Union-street	6	0	6
Walthamstow	19	0	0
Walworth, York-street 102	1	9	3
Weigh-house	68	9	3
Well-street Chapel	16	13	5
Westminster	44	1	0
York-road Chapel, (including a Don- ation of £10 from W. Wright, Esq.)	27	17	1

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Denation by a "Debtor to Mer- cy," to magnify the name of the Lord Jesus Christ among the Hea- then..... 20 0 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



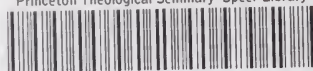
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